

UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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ONCE more, only, are we to welcome to our exchange table the familiar face of *The Index*, for with the issue of December 30 it ceases to exist. The last number will be the 888th issue; for over 17 years it has toiled for spiritual and intellectual emancipation; it has never failed to command respect, even from its foes; it has always been marked with scholarship, frankness, courage and fairness. We have always been glad to recognize it as a teacher and fellow-worker. Started purely in the interest of ideas, with no financial ambitions, it now ceases existence simply because its work is distributed in other channels and its workers find other avenues for their missionary activities; indeed there is to be no ceasing; much of its ability, both editorial and contributing, is to be transferred directly to a new paper, *The Open Court*, to be edited by B. F. Underwood, the junior editor of *The Index*, and to be published in Chicago. With grateful adieux to the old *Index*, we bid hearty welcome to the new *Open Court*. "The King is dead! Long live the King!"

IN the death of John A. Logan another illustrious citizen-soldier of America has fallen,—a man who won eminence both on the field of battle and on the floors of Congress. To-day it would be difficult to decide which record is dearest to the American heart, that of General Logan or that of Senator Logan; the same qualities won for him eminence in both departments; a courage that shaded into recklessness, an intensity of feeling that was ever in danger of becoming narrowed into partisan passion; a man accustomed to make broad distinctions and to draw strong lines. Such men always serve their day and generation, but, wanting the appreciation of the complexity of life, the shadings of character, they fail of the highest greatness, of that divine justice that goes with greatest souls. But all honor to him, who when it was hard to choose, chose rightly, and when loyalty was scarce, inspired loyalty in thousands. Farewell, brave captain! The

present writer, in common with thousands of others, found strength and courage in thy presence on many a battle field; danger seemed farther off when thou wert near, and it was easier to go to meet death when thou didst lead the way.

WILL CARLTON'S "Farm Ballads and Festivals" have been republished in shilling editions in London, and an English reviewer discovers in them genuine poetry, and "the quaintness and pathos so noticeable in American books of humor; more touching stories we never read."

PROGRESS FROM POVERTY is the title of a new book by Giles B. Stebbins, to be published about the end of January, by Charles H. Kerr & Co., Chicago. It will controvert the arguments of Henry George in his "Progress and Poverty" and "Protection and Free Trade". Mr. Stebbins's wide reputation as a writer on economic subjects will insure a general welcome for the book. It will contain some 60 or 70 pages, and will be published simultaneously in cloth at 50 cents and in paper at 25 cents.

JOHN PAGE HOPPS, on resuming his great meetings at Floral Hall, Leicester, where he is permitted to speak to immense audiences of working people, spoke on "The Ministry to Thirsty Souls," during which he touched upon the problem of the unchurched. He came very near one root of the difficulty, when he said:

Men and women are not more vicious, or more antagonistic to religion; but an increasing proportion feel uninterested in what is being said and done in churches and chapels; and I believe that churches and chapels are as much to blame, for this, as the people who drift the other way. Churches and chapels are full of survivals, many of which have become artificialities, professionalisms, unrealities; and from these, without really thinking about it, the people simply turn away. Besides, churches and chapels are costly institutions, and multitudes of those who drift away from them are people who find it about all they can do to keep their bodies outside their souls, and a roof over their heads. They may really enjoy a simple, human, heart-uplifting service, but they shrink from the obligations and responsibilities of an ordinary congregation; and I do not wonder at it. Not much has been said about this, but I am convinced that social and financial reasons have very much to do with the so-called alienation of the masses from public worship.

Mr. Hopps has by his example proven how partially to solve this difficulty, namely, by using buildings already erected, conveniences already paid for. Instead of building more churches for the poor, we need to invite them to hear the best words we have to say on religion and morals, in the halls, theaters, and the most attractive places already arranged for assemblages.

HEBER NEWTON has recently been speaking on "Woman in the Church," and he thinks it is time that "the reign of women in the church should come to an end", a sentiment we heartily concur in. Both men and women need a masculine independence from external authority, a prophetic interest in truth and free thought, which, when introduced in our churches, will make them attractive to thinking men as well as to loving women. The ministry of "Mother Mary" in the Christian church has been great and holy, but it is time the ministry of "Father Joseph" be recognized. The paternal rights of the father of the great teacher have been too long ignored; but the recognition

of these rights by the church will bring new obligations and new privileges. Brother man!—the church needs you; you need the church; give it your help, profit by its ministrations.

HATTIE TYNG GRISWOLD, in a recent number of the *Universalist*, says:

The poor are very generous of their little, they may well put the fortunate to shame many times, by the sacrifices they make to help others.

Surely, is there any gift without sacrifice? The same article contains the following recognition of the prophetic truth concerning church buildings that is pushing itself to the front:

But there is a growing feeling against piling up a great deal more of money into mere brick and mortar,—shutting up the building thus inclosed for all the week except a few hours on Sunday, and then having a mere perfunctory preacher give out his glittering generalities as far as the poles from the needs and wants of his hearers. A church is not a mere building. A true church will not long lack for a house to shelter it. Let it have its foundation in the hearts and lives of the people, and its walls will rise of themselves. There is no need that it should be either grand or costly; a plain hall will serve, if there is real work done in it, and it must be open for work more than once a week. The workers of iniquity would never be satisfied with keeping open places two or three hours in a week, neither must the wishers for righteousness be so satisfied.

LEWIS G. JANES, writing to the *Religio-Philosophical Journal*, upon the Western Unitarian Conference, says:

"We who stand upon this broad platform of individual liberty have the firmest possible conviction that no truth can suffer from the inclusive fellowship and mental freedom to which we issue our invitation. The highest service of the God we worship we would find with the Prophet of Nazareth in the service of our fellow-men; and the basic condition of this service can be nothing else than a recognition of universal human brotherhood, totally unconditioned by dogmatic tests. Does my brother intellectually dissent from the theistic affirmation? Nevertheless, if he will work with me for the upbuilding of the Kingdom of Righteousness on the earth, then by no word or sign will I bar him from my fellowship. Does he question or deny the future life? Nevertheless, if he can help me and be helped by me to make this life nobler and purer, and diviner, I have an absolute conviction that he is making the best possible preparation for the life hereafter. Nay, more! if my convictions of the truth of these great doctrines of God and immortality have any sure foundation, I shall more certainly win him to my own belief from the platform of an inclusive fellowship than from the narrower foundation of a dogmatic and exclusive statement of these truths. From every point of view, therefore, I would say, 'Come let us reason together and work together. Let us withhold no frankest statements of our individual convictions concerning all these high questions of belief, in pulpit or in private converse, but let no honest intellectual difference divide us.'"

Of the ministry of John W. Chadwick, of Brooklyn, to which the writer has been a listener for many years, he says:

"I can testify that his voice utters no uncertain sound upon the questions of theism and immortality; yet his society numbers Spiritualists and disbelievers in the future life,—theists and agnostics,—and all join harmoniously in the common work to which they are devoted. They learn to respect each other's honest thought, to take broader views of religion and of life, and to despise nothing so much as mental narrowness and moral degradation. Why should not all liberals unite on this broad and comprehensive platform and move together in the assault on the opposing forces of ignorance, bigotry and sin?"

Rev. N. M. Mann, of Rochester, recently preached a sermon on "The Friend of God", a term applied to Abraham, to whom he is sure the term Christian could not apply. He says:

No, the desperate attempt to make the good of antecedent ages derive from Christianity through a faith of expectancy fails utterly, and we are bound to admit that these Christian doctrines and institutions, so dear to us, are not the absolute essentials of righteousness. Without them many millions of souls in Israel and elsewhere in the ancient days served God acceptably; and nothing but the blindness of prejudice prevents any intelligent person who knows of the inner life of the better communities in the east from seeing that millions, strangers to our faith, are nevertheless faithful, devoted friends of God.

"God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him." Those

were noble words then, and who can think that an apostle speaking now would have any narrower view? If there was reason then to appreciate the excellences of other religions, much more reason is there now. Small respect have I for the missionary who cannot, in the spirit of the apostle, say to his converts when pressed with inquiries about the fate of their ancestors: "God is no respecter of persons. He cares nothing about the name people are called by, or the name they give to him. He rewards every man according to the deeds done in the body. It is well with the righteous, whether they have ever read the gospel or not, and the preaching of the gospel in no wise affects the operation of this law."

Too much emphasis on a name spoils many an otherwise laudable undertaking. You are permitted to join in it, if you are called this or that; permitted to join and do some needed work for God and man. But if you are not called by the right name you must stay out. Thus the name is put before the service, creed before deed. But common-sense and the great over-heart rule otherwise. The good deed has warrant enough in itself. It needs no epithets, and will stand, whatever name it goes under. We shall get up after a while to the wisdom that all is of God, and that he is the friend of God, whether Christian or Jew or Pagan, whose life is spent in doing good.

To all the above UNITY gives a perpetual Amen; for the advocacy of this inclusive Gospel was it called into being; this is the Unitarianism that it proposes to unflinchingly serve. When it espouses a narrower doctrine than this may it cease to exist.

Contributed Articles.

TO THE OLD YEAR AND THE NEW.

As at sea the eager voyager
Looks in thought from shore to shore,
Waves farewells to scenes behind him,
Welcomes scenes that rise before,
So I stand upon time's ocean,
And, as fades from outer view
The old year's face in glory,
Dawns the new in roseate hue.

Dear old year, forever loyal,
Listen to my thought of thee,
All thou hast been, all thou now art
Wilt thou be in memory.
Summing up my gain and losses,
Do I find my gain is more,
Wider vision, richer friendships
Have been added to my store.

Some, who walked with me, have vanished;
Yet at memory's holy shrine
Do we meet in sweet communion;
Theirs am I, and they are mine.
For their influence on my journey
Life is sweeter, lighter care,
As the violet's bloom is brighter
When the morning's tear is there.

Dear old year—Lo! thou art vanished,
And here, standing in thy place,
Is the new year, full of promise,
With the self-same care-free face
Thou didst wear when first I knew thee.
Welcome, New Year! Hear my vow:
I will trust in all thy future,
And will do thy bidding now.

As ye enter with the new year,
Young or old, be brave in heart—
Life hath need of faithful service,
And each soul must bear its part;
Sweeter than a nation's praises
For high deeds of valor done
Is the simple joy of duty,
Is the strength of victory won.

ELLA F. STEVENS.

CLEVELAND, Ohio.

LIBERAL MISSIONS.

Those who have read George Eliot's "Spanish Gypsy" must remember the scene where Fedalma's dance is not interrupted but for a moment, as if petrified by the tolling of the evening bell calling to prayer. The merriment and excitement of the people are suddenly hushed into solemn silence, all making the sign of the cross. Fedalma

..... motionless, with arm uplifted, guards
The tambourine aloft (lest, sudden-lowered,
Its trivial jingle mar the duteous pause),
Reveres the general prayer, but prays not, stands
With level glance meeting that gipsy's eyes,
That seem to her the sadness of the world
Rebuking her; the great bell's hidden thought
Now first unveiled,—the sorrows unredeemed
Of races outcast, scorned, and wandering.

But for us, friends of the liberal churches, if we have a duty and a mission in the world, what can it be if not the redemption, the elevation to our own level, of these outcast races of the world; from those who dwell along Clark street, Chicago, to those who live by the waves of the Nile? Am I right, or does the mission of the liberal churches consist exclusively in making the best better, helping them from the sixth into the seventh heaven, and in decorating still more finely *our* life, individual and social? I spurn no work. It is good to make the best better; but some one, some *church*,—if church means the best and highest human institution,—must look after the "wretches", and raise them by love, truth and righteousness to the level of the best of us. Who shall have the glory of that work? the liberal churches or some other liberal institution yet to be? for nothing but liberalism, out-and-out rationality, can do this work.

But how our churches fail in this matter, if indeed their duty or mission or desire be such! How *sadly* our churches fail in this matter! And of all sad sights none so black as that of great opportunities for great and heavenly work lost by blindness or love of ease.

Unconscious of any such failure, we sit in our cushioned seats, wrapt in "devotion" or in listening to "interesting discourses" while

..... wind and rain by fits
Are howling out of doors against the good
Of the poor wanderer,

while earth's air is filled with groans and "gnashing of teeth", and the hell we fight by words, in another life, is *here*, undeniable, real, smoky, sulphurous, terrible beyond poet's power to describe or suggest.

O that the "bell's hidden thought might be to us all unveiled", as we sit in our cozy homes and churches: "the sorrows unredeemed of races outcast, scorned and wandering"; the terrors and despair and anguish that fill the hearts and lives of millions of our fellow-men; their poverty, sickness, sorrow, wrongs, ignorance, sin, vice, crime, inner darkness, O how great! and outer darkness no less! That "the sadness of the world" might be revealed to us, might look upon us, touch our hearts and make us consecrate at least our superfluous money, time and strength to its relief.

Had we any adequate conception of "the sadness of the world" would we be as slow to help and save, as wrapt in the bettering of what is good as we are? Would we not have our missionaries—yes, and armies of missionaries—men and women?—for we lack not money, nor power, nor men; we have all but the will,—that is the sin and the failure; all but the will for the saving of thousands and tens of thousands of fellow-men, black and white.

Save from what? Not from any future, arbitrary hell, no; but from poverty and its accompanying miseries, from ignorance, from sin. We can bring them where we are, a heaven to them. We can raise them to our own right-hand side. We can share with them our comparative wealth, our knowledge, our joy, our peace, our faith. That is what we *can* do, if we will, for thousands upon thousands.

Save *how*? By extending sympathy and fellowship; by giving material help, instructing them to work, to save, to live, to think, to know the laws of life, and, if they shall share our joy, by making them share our *faith*—not to save them from God's wrath, but to save them from useless anxiety and fear and despair; to destroy the "*sting*" of death.

We have no dogma to teach, but a life to teach and make manifest everywhere; not a religion to carry in a catechism, but in our blood; not a faith to be talked much about, but to be a quality of all our life and living, strength in the arm, far-sighted wisdom in the head, sympathy in the heart, love of goodness, trust in right, hope in sorrow, a spirit, which before all *necessary* evil—first proved necessary by hard work to remove it—stands undaunted and calls it Good; says it is good *because* we men cannot change it; faith that is to our life a song, a shield, a sword, undying hope and joy.

..... Take physic, pomp; expose thyself to feel what wretches feel, that thou mayst shake the superflux to them, and show the heavens more just."

Oh, remember the brothers, sisters and little children in misery—for God's sake and theirs; remember and put your hand deep in your pockets; not only to give bread, for man does not live by bread only, but by divine *Words* as well. Send them glad messages of love, sympathy in existence for them also, of fellow beings in this world who love them; send them true, plain words of truth and righteousness; send them liberal missionaries to love, preach, help, teach, elevate by all means to their own level. Will to do it, and the men will spring up around you ready to go, though it were but with the equipment of John the Baptist; men, yes, and women, too, will it, love and resolve to help your fellow-men everywhere, and tenderfooted women will soon walk the burning sands of Africa to show more than to preach love, truth, and righteousness.

Oh, that you, many kind, pure, willing hearts of our churches, might hear the "Great Bell" tolling "the sadness of the world"; that your good hearts by knowledge might be fired with courage, and hope for all; and so gird up your loins for work in this vineyard of the Lord.

And you, wise thinkers and leaders, O turn awhile your thoughts from heaven and theology and tell us how best we shall raise to our own present level the whole world that lies deep below us. Lay your hands on the plow, all of you workers, givers, thinkers, lovers, weepers, speakers, leaders, plan, fire us by burning words, unite us, lead us; destroy hell and darkness; raise the lowest, raise the farthest brother to your side and level; then perhaps God will bend down and smile and say: "Now you worship in spirit and in truth."

Let me tell you of the wise, planning head, or the ringing word, if you know it not, that thousands of hearts burn to do, to work, to give, give grandly for liberal missionary armies the moment you arise and show the need and show the way and issue the call; but "we are as sheep without a shepherd". Blessed shall be the shepherd when he comes; the man called by greater love, higher wisdom, deeper faith and heaven-wide hope, who can unite us, general us, lead us; followers he shall not lack.

It costs but little in money to send a wave of love, truth and righteousness rolling down Clark street, or to make a ray of pure "light and sweetness" penetrate all Africa's blackness and terror. Men and women sit panting to go. Men and women are eager to give. Why, then, do they not go? Yes, why? Why cannot our liberal churches *unite* all the scattered good forces the world is full of and set them to work to elevate the lower world? Do they lack *faith* in their own calling, their own power? That were sad, indeed. One thing is certain: *that* work must be done. Cannot the liberal churches do it? Well, hail, then, to some institution of more love, better and wider vision and grander faith.

"From Greenland's icy mountains,
From India's coral strand";

Where Afric's sunny fountains
Roll down their golden sand,

From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from Error's chain.

Shall we, whose souls are lighted
By wisdom from on high,—
Shall we to men benighted
The light of life deny?"

There is wretchedness, woful, almost endless, right and left, from your own street round the world and back again—*here* we are with power and means greatly, vastly to help; *why* not do it? Why not pinch our own selves a little, even,—ministers cut their salaries in two, one half for themselves to get along on, the other for a missionary,—that more unfortunately (the more unfortunate if deservedly so) situated brethren may be won to all of heaven we possess or hope for? If we do it not; if we of the liberal churches do not send out everywhere more missionaries than any other church, it must be, either that we lack faith in our own Faith, or that we lack love for our fellow men,—or that we have no conception of "the sadness of the world."

H. TAMBS LYCHE.

GOD AND MAN.

Where is Beauty? Where is Grace?
Their strength what Power embodies?
Look within a human face,—
Where love and help are, God is.
Seek this mystery to trace!—
Heaven and earth its lines embrace,
Souls, and suns, and stellar space.

Wondrous is the mighty Power
In which we have our being!
Every day and every hour
Brings joy for hearing, seeing
Joy of stream and star and flower,
Joy of sky-flung spectrum-bower,
Planet-haze, and atom-shower.

Love, no less, of human hearts,
Which makes all life worth living,
From the One, the Only starts,
Man's highest glory giving.
This to know transcends all arts,—
From the Whole, the partial darts;
Man's love God's love counterparts.

GENEVA, Illinois.

JAMES H. WEST.

RECENT UNITARIAN "ISSUES" IN ENGLAND.

[Continued.]

BY AN ENGLISH FRIEND.

5. THE UNITARIAN BUILDING'S TRUST-DEED, 1872 AND 1876.

In 1872 the British and Foreign Unitarian Association was located in very inconvenient offices, and many of its friends were anxious to obtain better accommodations for it. A project was set on foot to this end, one of the principal promoters being Mr. Hopgood, who offered £1,000 towards a fund to be raised. An appeal was made for donations, and promises to the extent of £12,000 were given. Dr. Martineau, in answer to the appeal, asked for information as to the *trusts* upon which the proposed building would be held, and after some trouble succeeded in eliciting that a distinctly Unitarian trust was contemplated. This was in distinct contravention of one of the principles which are held by the bulk of Unitarians, and raised much discussion, not wholly free from rancor. On the one side were several who had no notion of allowing their money to be devoted to other than Unitarian purposes; on the other, those who objected to the permanent

endowment of any theological opinions as tending to prevent the free development of religious thought. These latter published a declaration, signed by more than five hundred of our best known ministers and laymen, which, as setting forth the principle just mentioned, I append. It ran as follows:

"That the permanent endowment of any form of theological doctrine injuriously interferes with the natural changes of religious thought and life, and is at variance with the principles recognized in our institutions since the Act of Toleration; and that the British and Foreign Unitarian Association, being founded expressly for the promotion of the principles of Unitarian Christianity, would accordingly do well to *decline the ownership* of any building required for its service, and to recommend the munificent contributors of the funds to place their building, when erected, in the hands of independent trustees of their own selection, open to such uses religious, philanthropic or educational as may by the trustees for the time being be judged best from time to time; the first being the free occupation of the building by the British and Foreign Unitarian Association."

The controversy subsequently turned to some extent on the question whether the trust deed which had been prepared by the committee of the association did or did not violate the principle of the open trust system. At the annual meeting of the association, held in 1873, Mr. Hopgood moved a resolution affirming the principle, "*but*, seeing that the proposed trust deed provides for the absolute sale of the property affected thereby, whenever the association shall so direct, and that thereupon the proceeds of sale will form part of the ordinary funds of the association subject to immediate and absolute disposition; and seeing also that care has been taken to guard against any narrow construction as to what may from time to time be deemed the principles of Unitarian Christianity, this meeting considers that the proposed arrangements will not constitute an endowment of the class before referred to; it therefore accepts the gift of the donors, it approves of the proposed draft deed of trust, and authorizes the committee to carry the same into effect, with such verbal or formal variations as to the committee shall seem advisable."

To this Dr. Martineau moved by way of amendment the declaration already quoted. On a vote the amendment was lost by only six, but subsequently the "previous question" was carried by a large majority, and Mr. Hopgood withdrew his resolution.—[And for several years the building project was suspended.]

Looking back on the controversy, I cannot help thinking that a little more tact might have solved the difficulty. On the part of the promoters of the scheme there was a disposition to regard Dr. Martineau and his friends as "faddists", whose opinions need not be taken into account, while the latter not unnaturally resented such treatment. They have, however, had the satisfaction of seeing that the principle and mode of carrying it into effect for which they contended, have been fully recognized in the trust of Essex Hall, the new headquarters of the Unitarian Association first occupied by it a few months ago.

6. AS TO DR. MARTINEAU'S POSITION.

With respect to the opinion of Dr. Martineau on the present issue I can say but little. In the extract you send me from his response in 1885 to our National Conference greetings, the words you especially refer to are no doubt open to the construction you incline to put upon them. I doubt, however, if he would be prepared to support that view if he were put to it.

[The extract referred to is as follows:

On looking back over the remembered work of four-score years, I find it all summed up in the simplest of acts,—the unreserved expression of whatever took hold of me as most true and good. In this there is no heroism; it is but 'the life according to nature.' To the existence of a group of churches free in their constitution and open to the laws of natural change, I owe whatever scope has been given me for study and teaching on subjects of morals and religion.

It is, however, no mere personal gratitude that retains me in allegiance to their inherited principle; but a conviction that the true religious life supplies grounds of sympathy and association deeper and wiser than can be expressed by any doctrinal names or formulas; and that free play can never be given to these genuine spiritual affinities till all stipulation, direct or implied, for specified agreement in theological opinion is discarded from the bases of church union. Aware as I am that many members of the recent conference do not unconditionally concur in this conviction, I am the more touched by an expression of approval and affection which, in their case, involves an exercise of forbearance.

And the question we asked our friend was, Would this indicate probable approval by Dr. Martineau of such a position as that taken by the Cincinnati resolution last May? "The Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth, and righteousness, and love in the world"?)

With us the controversy has turned largely on the question as to whether the word "Unitarian" implies a creed or not. Dr. Martineau has always objected to any church or chapel being so called, and his reference had more to do with that idea than with the idea of substituting an ethical for a religious basis of union. As I have already pointed out, that question has not really arisen here; our controversies have turned more upon the basis of religious communion than on any other issue. In 1878, Dr. Martineau wrote:

"But must you not draw the line somewhere? Is Christianity itself to be an open question? I reply, if you leave scope for the natural play of religious sympathies the line will always draw itself somewhere, and the predominant type of worship and spiritual culture will hold some persons within, and leave others without, its range of attraction. But that any prior definition of ours can meet the exigencies of religious society more than this spontaneous adjustment, I see no reason to think. Time will disclose, far better than we can foresee, the direction, by no means constant, for the dividing line to take. The practical object of the institution, viz., the social maintenance of the life in God and for mankind, determines all that is needed. And the central essence of a Church is best secured when, instead of being guarded by rigid sentinels, it is enveloped in the fullest life of thought and affection, and permitted to exercise its own elective affinities."

And further: "In short, the choice has to be made. You may devote a church to the enduring life of religion, which persists through changing theologies, or to a given theology, with such religion as in its day it can manage to hold. But you cannot combine both methods, since the trustful piety of the former consists in renouncing the comfortable securities of the latter. My own allegiance is unreservedly given to the former. With a 'Unitarian Church' I can have nothing to do, any more than with a Universalist Church, or a Free-will Church, or a Church of the Spirit, or a Church of Immortality. In the doctrines denoted by these several phrases I profoundly believe. But to set up any or all of them as conditions of an organization for worship and holy living would be only to narrow the kingdom of God by the by-laws of intellectual egotism."

I send you these excerpts because I fancy they well illustrate his present opinion, and throw a light on the reference you sent me.

7. THE "RELIGIOUS COMMUNION" MOVEMENT AMONG THE CONGREGATIONALISTS.

I now refer to the movement among the Congregationalists as to which you ask for information. At times known as the "Leicester Conference" and as the "Religious Communion Movement", it had its origin in an attempt of some few members of the Congregational body to join a union of those "in sympathy with the principle that religious communion is not dependent on agreement in theological, critical, or historical opinion". The first meeting took place at Leicester in the year 1877 and, being held

there during the session of the Congregational Union, attracted considerable notice. The principal movers were Mr. Mark Wilks and Mr. Allanson Picton, both of them at that time ministers of Congregational chapels in London. A few Unitarians joined in it, but it was not desired to make it a Unitarian movement. At the first public meeting several Congregational ministers attended to oppose; one of these, however, in the course of his speech used some words which might be heartily commended to some of our own rather weak-kneed brethren. "Our churches", he said, "ought to be ready to receive inquirers, even as ministers, with the greatest tolerance and patience. So long as a man's face is, in our sense of the word, truthwards; so long as he is evincing a sober, earnest and devout spirit in the pursuit of truth; so long as he does not preach simple denials, but that positive truth which God has given him to know, be it merely morality, or religious spirituality, or the Fatherhood of God, or anything else—then I say, our churches should exercise a large patience." Unfortunately these wise, broad, and generous words of Dr. Simon did not find much favor with the Congregational Union. At the annual meeting of that body held in May, 1878, a resolution was passed re-affirming the primary object of the Union to be "to uphold and extend evangelical religion", and that "Congregationalists have always regarded the acceptance of the facts and doctrines of the evangelical faith revealed in the holy scriptures of the Old and New Testaments as an essential condition of religious communion in Congregational churches; and that among these have always been included the Incarnation, the atoning sacrifice of the Lord Jesus Christ, his resurrection, his ascension and mediatorial reign, and the work of the Holy Spirit in the renewal of men." It will be noted here, as it was at the time, that the doctrine of the Immortality of the Soul is here omitted. Had it been included, the Rev. Edward White, the present president, and those who believe in the doctrine of Conditional Immortality, would have found themselves excluded from Congregational fellowship. Well, the result has been that the movement for Religious Communion has ceased to exist. It was before its time. But no one who knows anything of religious life in England can suppose that the traditional orthodoxy of the Congregationalists holds its own. The younger men manifest a far more liberal spirit, and frequently they are to be seen on the same platform as our own ministers on the occasion of distinctly Unitarian meetings. The futility of affirming certain dogmas as distinctive doctrines of any sect has been demonstrated again and again, and one cannot help feeling surprised that men in our body can suppose for one moment that they can, any more than the Dame Partingtons of the Congregational Union, keep back the advancing tide of undogmatic thought with their creed-like and testing resolutions.

Correspondence.

EDITOR OF UNITY:—How much can come within the circle of a day! A round trip of three hundred and sixty-five miles from Chicago to Grand Rapids, Michigan. A prosy statement, that, if that were all. But there were three of us, fellow-workers, with never so good a chance to chat and compare notes as the six solid hours on the day train gave us. The heart grows warm and life summer under such inner skies, however December-like the outside air.

Friendly hands grasped ours at Grand Rapids, and we were soon rolling through the streets of the growing city of fifty thousand inhabitants—two of us under the guidance of Hugenholtz and his friend, and one with Udell—admiring the handsome residences, the fine streets and picturesque beauty of the place. Arrived at the home of friend Hugenholtz, we were cordially welcomed by the good wife and six children so recently transplanted from Holland to America.

In UNITY, August 21, 1886, the story of "The Only Liberal Holland Church in the United States" was briefly told of the eight faithful souls who in May, 1885, wrote to Professor Kuenen, at Leyden, for a leader, of his efforts in Holland to find the minister asked for, of the offer of Rev. W. F. N. Hugenholtz, editor and scholar, to come, of his coming, and the strong rally and all-together pull of the brave band to build a meeting-house that would seat five hundred people, of "the quaint Dutch solidity", the "built-to-last quality" of the constitution of the new church. And now we are come to rejoice with them in the dream realized in wood and stone, and to participate in the exercises of dedication.

The church is a plain and simple structure, at the same time tasteful and convenient, built at a cost of something less than five thousand dollars. We found it in holiday dress. Above the pulpit on one side hung the stars and stripes of our own country; on the other side, the flag of Holland. Between the two, in the center, surmounted by a pure white dove, hung a shield of smilax, across which, transversely, in letters of white flowers, was the name Kuenen. Evergreens in profusion, ferns, lilies, geraniums and lovely roses were tastefully grouped on the platform and pulpit. Scripture texts and sentences from Luther and Lessing, in the Dutch language, illuminated the walls; among them the motto, which is also engraved on the seal of the church, "Free Through Piety, and Pious Through Freedom."

But most interesting of all was the congregation of six hundred people present. Grave and earnest faces, many of them rosy and bright, many others, all intently interested in the exercises of the evening.

There were seven addresses: By the pastor, Rev. W. F. N. Hugenholtz; Rev. Chas. Fluhrer, of the Universalist Church of Grand Rapids; Rabbi N. Rosenau, of the Hebrew congregation of Grand Rapids; Mr. P. Van Wanroy, of Grand Rapids, chairman of the Board of Trustees; Rev. J. Ll. Jones, Rev. J. V. Blake, and John R. Effinger, of Chicago.

Two of the addresses were in Dutch. All the readings and songs were in the same language. But a translation of the programme was before us, so that Dutch and American could alike mingle their voices in the same lofty thoughts and aspirations. And when we could not wholly comprehend the words of the speakers, our hearts glowed back and forth with a sympathetic understanding of the spirit.

The singing of the congregation led by a chorus choir was something to be remembered. It recalls the story of the Norwegian maiden, who, if asked where she got the music she was singing, would tell you that "her great-grandmother had the melody from a man whose great-grandfather had learnt it of the Fossekarl—the spirit of the waterfall." The depth and richness of the collective voices, the rhythmical swing and great volume of sound had a peculiar pathos and power, like the music of nature, the rush of the wind through the tree-tops or the roar of the incoming tide of the sea.

Twenty-eight new members were received into the church with a word of welcome and a hand-clasp from the minister, and to each of these was presented a certificate of membership, bearing the seal of the church.

The responsive service was dignified and strong, the outspoken voice of a congregation of reverent, liberty-loving Hollanders, who feel it to be their mission to "continue the task of the sixteenth century in our age". When the minister read, "Let us dedicate this house to the extension of the great principles of the reformation. * * * May the doors of this house ever be open to all who seek truth", the people responded, "To the service of the truth that makes free, we dedicate this house"; and then all together recited, "It is neither safe nor advisable to do anything contrary to conscience." A great opportunity has our brother Hugenholtz to lead his large congregation forward

in the paths of moral and spiritual endeavor, and a far-reaching influence must his ministry have on his countrymen in America. God speed him in his good work.

The night train bore us back to Chicago by 8 o'clock the next morning. All this taken into the lives of three of us for edification and instruction within the space of twenty-four hours! A little dip into a new world amid people of unfamiliar faces and foreign ways and an unknown tongue, and yet of one spirit, one hope, one purpose with ourselves, helping us to realize anew that it is the spirit which giveth life and hope and joy and the broad outlook. J. R. E.

CHICAGO, December 27, 1886.

DEAR UNITY:—What's the matter? Are you getting better, or is it because I stand inside, like that gorgeous church window, that you seem so much better? I used, as I said, to pick your bones every week, but now you are a feast to me. I particularly enjoy the articles by W. C. G. and want to thank him. I would like to meet that other man that can say a thing so much like me that I have to read it twice to find out that I did not write it myself.

W. W.

The Study Table.

Mary Magdalene, and Other Poems. By Mrs. Richard Greenough. Boston: Ticknor & Co.

This 16mo volume of 94 pages contains three pieces of verse, viz.: "Mary Magdalene", "The Bridge of Sighs", and "The Maiden Countess." The first named occupies 66 pages; it is a blank verse production, in three parts, and describes the conversion of Mary Magdalene. The story of this character is always interesting, and it seems a pity—so rarely is it given us in verse—that it should not have been told here with greater effectiveness. Mrs. Greenough, if she had been a poet, might not have been able to show us the character throughout her narrative that we would delight to see, and of which she gives us a view in the first and second parts; but she would certainly have given us a more admirable "poem." As it is, while it contains vivid and easy descriptions, pretty metaphors, and a few happy lines of reflection, it is merely the verse-work of an adept, and not in any true sense a poem. Regarded apart from its construction, it can hardly be pronounced successful from the fact already intimated, that it fails to carry its heroine through on that high plane which it presents in its first section. We perceive in the closing part, in Mary Magdalene, devotion, not to a cause, but to a man—a disappointing view, even when it includes the best of men. Why could not Mrs. Greenough have shown us how Mary persisted in her yearning for "Peace—holiness", by such conduct at and after Christ's death as would ordinarily come of such yearning? Are we to suppose that it was Mrs. Greenough's conception of Mary that from an attitude of aspiration after holiness she would at once turn to an attitude of ordinary lover-like devotion? If so, we think the effect of this presentation cannot be healthful.

E. R. C.

Home Life in Song with the Poets of To-Day. Compiled by A. D. F. R. New and enlarged edition, with illustrations. Cloth, 8vo, pp. 312. New York: A. D. F. Randolph & Co. Price \$1.25.

This collection of popular verse from magazine and newspaper was first issued in 1879, with about one hundred less pieces than now, and without illustrations. The present edition forms a very acceptable gathering, notwithstanding its lack of fullness in respect to presentation of authorship, the several errors in the statements made in that line,—as, for instance, in the case of George H. Coomer, author of "The Thaw", whose name appears as "George H. Cooper", a name which does not exist among American authors,—and some glaring typographical slips.

The plan of the work is to represent phases of babyhood, childhood and youth; home life, grandparents and memory,—or, “looking backward,” as the volume has it. There are very few selections which might well have been omitted. It is a delight to find here not only all the “old favorites” of the “popular” class which are found in the large anthologies, but also a number of those equally charming, which have rarely, if ever, enjoyed book publication. The illustrations are pleasing, though a little hackneyed. The book lacks an author’s index.

E. R. C.

Twenty Sermons. Fourth series. By Phillips Brooks. Cloth, 12mo, pp. 369. New York: E. P. Dutton & Co. Price \$1.75.

These sermons are plain, practical addresses, full of insight, earnestness and tenderness, showing how simply and directly, and with what Christian breadth, a “great” preacher can address men. Doctrinal matters are treated but incidentally, the chief purpose of the author evidently being to draw his hearers to God by the heart rather than by the head. It is plain, in some of these sermons, that an Episcopalian is preaching; but the impression is more emphatic that their author is not a churchman, but a Christ-man, and it is on this account, we think, that the book will have influence. Many preachers give us as good sermons as these, but none give us those which are more likely to stir the hearer or reader to action. E. R. C.

Tommy’s First Speaker. Edited by Tommy Himself. Chicago: W. H. Harrison, Jr.; boards, 12mo, pp. 160. Price 75 cents.

This volume of selections of verse for small boys’ and girls’ use as recitations, though put together without much knowledge of the authorship of the pieces, and in such a manner as to include some parts of poems instead of the poems themselves, entitled very differently from the entire pieces, is yet well adapted to its purpose. The selections are mainly brief, bright, wholesome, helpful, and some are in a degree poetical. In the case of a few authors too large representation is given in a book which has nothing, properly, to do with representing anybody. There is nonsense mixed with good sense, and in fair proportion.

E. R. C.

The Roots and Stems of Words in the Latin Language. By John Wentworth Sanborn. Albion, N. Y.: published by the author. Paper, pp. 14. Price 25 cents.

A neat little monograph upon the formation of Latin words, a subject rather obscurely treated in many grammars. The writer, by means of a few apt illustrations, makes clear the distinction between *root* and *stem*, and puts the student upon the right track for understanding the derivation of words.

JAMES K. HOSMER’S book on the Jews is republished in London.

The Dome.

THE ART OF NOT HEARING.

The art of not hearing is quite important to happiness. There are so many things it is painful to hear and so many we ought not to hear, that every one should be educated to take in or shut out sounds according to his pleasure.

If a man falls into a passion and begins to call me names, the first word shuts my ears, and I hear no more. If a mischief-making person tries to inform me what people are saying about me, down drops the portcullis of my ear, and he can get in no farther. If the collector of a neighborhood’s scandal ask my ear as a warehouse, it indistinctly shuts up. If you would be happy, when among good men open your ears; when among bad, shut them. And as the throat has a muscular arrangement by which it takes

care of the air passages of its own accord, so the ears should be trained to automatic hearing.

This art of not hearing is by no means unknown or unpracticed in society. I have noticed that a well-bred woman never hears an impertinent or vulgar remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little apparent connivance in dishonorable conversation.

There are two doors inside my ears—a right-hand door leading to the heart, and a left-hand door with a broad and steep passage out into the open air. If there are sounds of kindness, of mirth, of love, open fly my ears,—but harshness, or hatred, or vulgarity, or flattery, shut them. If you keep your garden gate shut, your flowers and fruit will be safe; if you keep your door closed, no thief will run off with your silver; and if you keep your ears capable of shutting or opening according as it is the good or the evil influence which seeks entrance through them, your heart will lose neither its flowers nor its treasures.

KNOWLEDGE AND HUMILITY.

“True knowledge depends upon two special helps to the acquisition. These are intelligence and humility. Without humility knowledge is often no more than conceit. Humility teaches us *reverence* for knowledge; she shows us that knowledge is for service, not for display. She animates our sincere desire for truth; she drives out the sad weakness of love of things for the sake of ostentation. Without reverence there can never be any genuine advance in sound wisdom. Humility, on the other hand, will never achieve wisdom by itself. Thus are these two fine properties, intelligence and humility, reciprocally indispensable.”

MY BED IS A BOAT.

My bed is like a little boat;
Nurse helps me in when I embark.
She girds me in my sailor’s coat,
And starts me in the dark.

At night I go on board and say
Good-night to all my friends on shore;
I shut my eyes and sail away,
And see and hear no more.

—Exchange.

INDUSTRY AND FUN is a motto we find on the title page of a little “Monthly Bulletin”, prepared by the assistant minister and some boys and girls of the Warren Street Chapel, Boston. Such a tasteful and ingenious home-made affair of the kind has not come under our notice before. It has twelve pages, with an “extra”, is issued by means of a cyclostyle, and is called “The Anti-Candy Excursion Club”. Its short stories, verses and illustrations are real glimpses of both industry and fun in boy and girl life. There are two songs in this number and the extra has a colored picture and a little poem. As we turn the pages, it is a continual surprise to see what nice work can be done by the cyclostyle. The subscription is 50 cents a year. The page of CLUB NEWS tells that the “fines for ‘candy-buying’, collected during the summer, were spent for a social party September 14. One hundred people were present.” Instead of candy, a social good time in which one hundred people shared! This is another suggestion, and a double one, to our boys and girls.

THE person who really understands language is quite a remarkable person. Most understand it only as the babe understands when told to shut the door, or when it cries for drink.

W. W.

THERE is only one real failure in life possible, and that is, not to be true to the best one knows.—Canon Farrar.

UNITY

AND THE UNIVERSITY.

Editors, Jenkin Lloyd Jones, David Utter, James Vila Blake, William C. Gannett, John C. Learned, Henry M. Simmons, Frederick L. Hosmer; Special Editorial Contributors, John E. Effinger, Charles Douglas, Judson Fisher, Edwin E. Champin, Horace L. Trumbel, H. Tumbis Lyche, Oella P. Woolley, Emma Endicott Moreau, Ellen T. Leonard, and others; Office Editor, Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.

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Notes from the Field.

Philadelphia.—Unity church, Camden, cleared four hundred dollars from its fair.

—On Christmas Day the Unitarians and Universalists held a union service in the First church.

—The Sunday following Christmas, Mr. Weston discoursed in exposition of his views as to Jesus, taking as basis for his faith the beautiful human side of the teacher's character, and making of that a noble exordium to honest thought and right action.

—At the first organized meeting of the new Club (so far not formally named) Mr. J. H. Clifford read an essay on "The New Conditions of Intellectual Fellowship", which was much extolled for the evidence of spiritual seership. The modern contact of mind with mind, to the end that union in difference may be produced, was set off as the ultimate issue from all old forms of combat.

—The Ethical Culture society has meetings for its street-boys every night in the week, except, I believe, Sundays; and at these meetings there are practical teachers present who give instruction in several lines of industry.

H. L. T.

Chicago.—The Union Teachers' meeting was resumed last Monday, noon, Mr. Utter leading. The study of Jeremiah was begun. The leader thought the study would not be so interesting as Isaiah, because he looked on the dark side of things. Indeed, he lived in discouraging times, and things seemed to be going to the bad. It was just after the wicked reign of Manasseh, when the Sythian invasion from the north was threatening. As usual, this prophet attributed all the evil to the idolatrous tendencies of the people. The vigor and variety of the illustrations found in the first two chapters were commented upon. After some discussion upon future plans, which looked towards a study of Jeremiah's relation to Deuteronomy and the Ten Commandments, the meeting adjourned.

All Souls Church, of Sioux Falls, Dakota, was organized December 16 with the help of S. S. Hunting, who is doing most efficient work at present, in southern Minnesota and adjoining territory. Mrs. Wilkes has been fostering liberal thought in this city for many years and has for the last few months been actively engaged in sustaining Sunday services. She writes: "We are sure of the beginning made, although a small one". Welcome to our new sister church. Hail!

fellow workers, in the coming state. Stand fast in the freedom of the truth, and brave with the inspiration of the right.

Leicester, Eng.—Mr. Hopps' popular services at Floral hall were begun for the seventh season, on the 14th ult. Their popularity is evidenced by the sale of 2300 cheap hymn-books, at the doors, on the first two Sundays; It is estimated that three or four thousand people were present at each.

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